Ta'zeem-e-Mustafa ﷺ aur Ummat-e-Muslimah

Muallif

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Ta'zeem-e-Mustafa ﷺ aur Ummat-e-Muslimah

Islam mein ahkaam-e-shariat ke saath ta'zeem o takreem ki bari ahmiyat aur takeed hai. Chunanche har ba-azmat cheez ke adaab muqarrar hain. Jaise Qur'an-e-Kareem ke adaab, un ko malhooz rakhna zaroori hai. Be-wuzu us ko haath lagana jaiz nahin. Khanah-e-Ka'bah ke adaab hain, un ko pesh-e-nazar rakhna zaroori hai. Us ki taraf chehra wa peeth karke qaza-e-hajat (peshab ya pakhanay) karna durust nahin hai. Masjid ke adaab hain, un ko malhooz rakhna zaroori hai. Halat-e-janabat mein masjid mein dakhil hona mana hai.

Isi tarah Ahl-e-Bait-e-Kiram, Sahaba-e-Izam, walidain, asatizah, murshideen, ulama-e-kiram aur ibadaat ke adaab hain. In sab ka adab baja lana qanoon-e-shariat hai. In mein se kisi ke adab mein kami reh jaye to us ki qaza wa kaffarah maafi hai. Lekin Ta'zeem-e-Rasool ﷺ mein kami reh jati hai to koi qaza nahin hai. Allah Ta'ala ne Qur'an-e-Majeed mein kai maqamat par Ta'zeem-e-Rasool ﷺ ka dars diya hai.

Allah Ta'ala ka irshad hai.

﴿إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ ﴿لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ Surah Al-Fath (48:8–9)

(Ae Habeeb! Be shak hum ne aap ko gawahi dene wala, khushkhabri sunane wala aur daranay wala bana kar bheja, taa ke ae logon! tum Allah aur us ke Rasool par iman lao, aur Rasool ﷺ ki madad karo aur dil se un ki ta'zeem karo, aur Allah ki subah o shaam paaki bayan karo)

Is mazkoorah Aayat-e-Kareemah mein yeh hukm diya ja raha hai ke Rasool ﷺ par sachche dil se iman lao aur un ki har tarah se madad karo aur us ke saath saath aap ki ta'zeem o takreem ko hamesha malhooz rakho ke is mein thori si bhi kotahi na hone paye, kyun ke aisi kotahi Allah Ta'ala ke paas na-pasand hai. Ta'zeem-e-Nabi ﷺ hi kamrani ki zamin hai. Chunanche Irshad-e-Bari Ta'ala hai. **Surah Al-A'raf (7:157)**

﴿فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

(Pas jo log Rasool-e-Kareem ﷺ par iman laye aur un ki ta'zeem baja laye aur un ki madad ki, aur us noor ki pairawi ki jo aap ke saath nazil kiya gaya, to yaqeenan yahi log kamyab o kamran hain.)

Is Aayat-e-Mubarakah se saaf zahir hai ke Ta'zeem-e-Mustafa ﷺ ke baghair nijat o kamyabi mumkin hi nahin hai. Ahl-e-Ilm jante hain ke is jumlay ko kai takeedi kalimat ke saath zikr kiya gaya hai, aur yeh is baat ki daleel hai ke nijat o kamyabi sirf aap ke adab o ehteram, ta'zeem o tauqeer mein posheeda hai.

Aaqa-e-Kareem ﷺ ki ta'zeem o takreem asl-e-iman hai. Allah Rabb-ul-Izzat ne apne bandon ko hukm diya ke tum kabhi kisi muamlay mein mere Habeeb ﷺ ke aagay na badho.

ISLAHI TOHFA

Surah Al-Hujurat (49:1)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

(Ae imaan walo! Allah aur us ke Rasool se aagay na barho aur Allah se daro. Be shak Allah sunta aur janta hai.)

Is Aayat-e-Sharifah mein Nabi-e-Kareem ﷺ ke qoul o fe'l mein aagay badhne se mana kiya gaya hai. Baaz mufassireen ne is Aayat-e-Kareemah ka shan-e-nuzool yeh bayan kiya hai ke baaz Sahaba-e-Kiram ne tameel-e-hukm-e-Khudawandi ke jazbah aur Musalman bhaiyon ki ziyafat ki niyyat se Nabi-

e-Kareem ﷺ se qabl apni qurbani kar di. Forann Allah Ta'ala ne yeh aayat nazil farmayi ke mere Mahboob ﷺ se pehle jo koi qurbani karta hai, woh hamari bargah mein qubool nahin.

Adab ka taqaza yeh hai ke Nabi-e-Mukarram ﷺ pehle qurbani karein, phir Musalman apni qurbani kar lein to woh qubool hai. Ibaadat-e-Khudawandi mein bhi Ta'zeem o Tauqeer-e-Mustafa ﷺ zaroori hai.

Allah Rabb-ul-'Aalameen Ummat-e-Muhammadiyyah ko Adaab-e-Risalat ki taleem ata farmaye. Aameen.

Surah Al-Hujurat (49:1) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾

Ae imaan walo! Apni aawazon ko Nabi ki aawaz se buland na karo.)

Aaqa-e-Do Jahan ﷺ ki bargah ka adab yeh hai ke aap ki aawaz se kisi ki aawaz buland na ho. Yani nihayat hi dabi hui aawaz mein guftagu ho. Kisi Musalman ke liye yeh jaiz nahin ke aap ﷺ se mukhatabat mein daira-e-adab se tajawuz kare.

Irshad-e-Bari Ta'ala hai: Surah Al-Hujurat (49:2)

ISLAHI TOHFA

﴿وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ﴾(Aur Rasool ﷺ se aisa na bolo jis tarah aapas mein ek doosre se bolte ho.)

Oonchi aawaz mein be-takallufi ke saath aap ﷺ se guftagu karna mana hai. Lehje mein sakhti aur aawaz mein bulandi Adaab-e-Rasool ﷺ ke khilaf hai. Hamari tehreer, taqreer aur guftagu mein aise alfaaz hi ka istemal hona chahiye jo aap ﷺ ke shayan-e-shan hon.

Aap ﷺ ke liye jin alfaaz aur jin alqaab ka intikhab kiya jata hai, unhi se mutakallim ki fikr zahir hoti hai aur us se imaan ki haqeeqat wazeh ho jati hai.

Allah Rabb-ul-Izzat jo saari kainaat ka Khaliq hai apne Habeeb ﷺ ko intehai muhabbat walay alqaab se mukhatib hote hue farmata hai: "Ya Ayyuha ar-Rasool" (Ae risalat ke mansab par faiz hone wale), "Ya Ayyuha an-Nabi" (Ae nabuwat ke maqam par faiz), "Ya Ayyuha al-Muzzammil" (Ae chadar odhne wale), "Ya Ayyuha al-Muddasir" (Ae kapra odh kar letne wale).

Lekin deegar Anbiya-e-Kiram ko un ke naam se mukhatib kiya gaya hai: **Ya Adam**, **Ya Nuh**, **Ya Ibrahim**, **Ya Musa**, **Ya Dawood**, **Ya Zakariya**.

Yeh Shan-e-Mustafa ﷺ hai ke Allah ne apne Habeeb ﷺ ko naam le kar mukhatib nahin farmaya, balkeh jab bhi mukhatib farmaya alqaab ya ausaaf se farmaya. Is se Ummat ko yeh dars dena maqsood hai ke apne Nabi ﷺ ke liye aise alqaabi alfaaz ka intikhab kiya jaye jin se aap ﷺ ki azmat zahir ho. Yahan tak ke Allah ke dastoor mein hai ke jab bhi naam-e-Muhammad ﷺ ka zikr ho to un par Durood-e-Sharif parhna zaroori hai.

In tamam Aayat-e-Mubarakah se Adab-e-Mustafa ﷺ, Ta'zeem-e-Mujtaba ﷺ aur Tauqeer-e-Murtaza ﷺ ka hukm tamam Musalmano ke liye sabit hota hai. Agar is mein kami ho jati hai to darj-e-zail aayat ka khauf hota hai:

﴿أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾(Al-Hujurat: 2).

Yani: (Ae momino!) Nabi ﷺ ki be-adbi ya gustakhi ki wajah se tumhare aamaal zaya ho sakte hain aur tumhen khabar bhi na ho.

In kalmaat mein intehai sakht wa'eed hai. Hamare saare nek aamaal agar barbaad ho jayein to na hamari dunya achhi rahegi, na qabr behtar hogi aur na hi mehshar behtar hoga. Allah Ta'ala be-adbi se hifazat farmaye.

Bukhari Sharif ki hadith mein hai ke jab 'Urwah bin Mas'ood ne Maqam-e-Hudaibiyah mein Sahaba-e-Kiram ki Ta'zeem-e-Rasool ﷺ ko dekha to apne kafir sathiyon se kaha: tum log Musalmano se hargiz muqabla nahin kar sakte is liye ke main ne Rome ke badshah, Iran ke badshah aur Habsha ke badshah ka adab o ehteram aur un ke darbarion ka rawayya dekha hai.

Khuda ki qasam! Main ne aaj tak duniya ke kisi bhi bade se bade badshah ki itni ta'zeem o takreem hote hue nahin dekhi jitni Muhammad-e-Arabi ﷺ ki ta'zeem o takreem un ke Sahaba-e-Kiram karte hai.

Ta'zeem aur ehteram ka ek namoona pesh karte hue 'Urwah bin Mas'ood ne kaha ke jab Nabi-e-Kareem ﷺ wuzu farmate to Sahaba is baat ke qareeb hote ke aap ke wuzu ke pani ko hasil karne ke liye ikattha ho jayein. Khuda ki qasam! Agar aap ﷺ kuch thookte to Sahaba usay apne haathon mein le lete aur barkat hasil karne ki gharz se apne chehre aur jism par mal lete. Is liye 'Urwah bin Mas'ood ne kaha: jo qaum apne sardaar ki aisi izzat karti ho us qaum se muqabla karna mushkil hota hai.

ISLAHI TOHFA

Allah Ta'ala ne Sahaba-e-Kiram ke quloob mein Azmat-e-Mustafa ﷺ aisi daal di ke jis ki misaal pehle nahin milti

Isi tarah haywanaat bhi Huzoor ﷺ ki azmat baja laate hain. Hadith sharif mein aata hai ke Hazrat Jabir (رضی اللہ عنہ) ne farmaya ke ek oont (camel) Rasool Allah ﷺ ki bargah mein aa kar sajda pazeer hua. Jab Sahaba-e-Kiram ne yeh manzar dekha to Huzoor ﷺ ki bargah mein arz karne lage: Ya Rasool Allah ﷺ! Hum in haywanaat se zyada haqdaar hain aap ki ta'zeem baja lane aur sajda karne ke liye.

To aap ﷺ ne farmaya: kisi insaan ke liye yeh munasib nahin ke woh kisi bashar ko sajda kare. (Bayhaqi)

Allah Ta'ala ne haywanaat ke dilon mein bhi aap ﷺ ki ta'zeem aur takreem daal di hai, aur hum to ghulaman-e-Mustafa ﷺ hain. Aap ﷺ ke baghair na dunya mein, na qabr mein aur na hi hashr mein kahin bhi humein nijat aur kamyabi hasil nahin ho sakti.

Allah Rabb-ul-Izzat hamare quloob ko Ta'zeem-e-Rasool ﷺ aur Mohabbat-e-Rasool ﷺ se sarshar farmaye. Ameen.

Ba'ad az Khuda, buzuruk tu hi, qissa mukhtasar

Khatam-ul-Anbiya ﷺ, Syed-ul-Arab wal Ajam, Syed-ul-Mursaleen, Imam-ul-Muttaqeen, Syed-ul-Kaunain, Syed-us-Saqalain, Imam-ul-Qiblatain, Shafi'-ul-Khala'iq, Survare-e-Kainaat, Fakhr-e-Maujoodaat, Wajh-e-Takhleeq-e-Kainaat, Ahmad-e-Mujtaba, Muhammad Mustafa ﷺ

Zaat-e-Aali par baar baar durood — baar baar be-shumar durood

Un ka saya ek tajalli, un ka naqsh-e-paa chiraagh

Qalam mera qasir, zubaan meri aajiz

Huliya-e-Sharif wa Sarapa-e-Mubarak ﷺ

Huzoor-e-Akram ﷺ ko bayan karna chahta hoon, lekin Huzoor-e-Aqdas ﷺ ke Jamaal-e-Mubarak ko jaisa chahiye waisa dikhana bashari taaqat se bahar hai. Noor-e-Mujassam ﷺ ki tasveer khenchna hum jaise naaqis insano se kaise mumkin ho sakta hai, lekin bilkul sarapa-e-mubarak ka zikr na karna yeh bhi munasib nahin hai.

Sahaba-e-Kiram (رضی اللہ تعالیٰ عنہم اجمعین) ka hum par bara ihsaan hai ke unhon ne Huzoor ﷺ ke uloom o ma'arif jis tarah zahir kiye hain, isi tarah Huzoor ﷺ ke jamaal-e-mubarak ko bhi apni taaqat ke mutabiq bayan kar diya hai, taa ke Ummat Huzoor ﷺ ke sarapa-e-mubarak ko pesh-e-

nazar rakhe aur Durood Sharif parhte waqt sarapa-e-mubarak ka tasawwur karke apne mayoos dil ko tasalli diya kare.

Huzoor-e-Akram ﷺ khud apni zaat-e-wala sifaat ke aitbaar se bhi shandaar thay aur doosron ki nazron mein bhi bade martabay wale thay. Aap ﷺ ka chehra-e-mubarak maah-e-badr ki tarah chamakta tha. Aap ﷺ ke noor-e-mubarak mein raahat aur aaram tha. Aur aap ﷺ ka chehra-e-mubarak sirf safed hi nahin tha balkeh is mein malaahat hone ki wajah se be-had haseen maloom hota tha. Aap ﷺ ka qadd-e-mubarak mutawassit qadd walon se kisi qadar taweel tha, lekin zyada lambe qadd walon se past tha.

Jab koi lambe qad wala shakhs aap ﷺ ke saath chalta to yeh aap ﷺ ka mojiza hota ke aap ﷺ ka qadam un lambe qad walon se bhi daraz maloom hota. Sar-e-mubarak i'tidal ke saath bhara tha. Baal-e-mubarak kisi qadar bal khaye hue the. Sar ke baal-e-mubarak kaan ki lau tak rehte aur kabhi nisf gardan tak pohanch jate, aur kabhi is se bhi tajawuz kar jate to aakhir gardan tak pohanch jate, is se zyada kabhi aagay nahin barhte the.

ISLAHI TOHFA

Aap ﷺ ka rang nihayat chamakdar tha aur peshani kushada thi. Aap ﷺ ki abro khamdaar (bhavain khoobsurti se mudi hui ya kaman ki shakal wali), bareek aur ghanay the. Dono abro juda juda the. In dono ke darmiyan ek rag thi jo ghusse ke waqt ubhar jati thi.

Aap ﷺ ki naak bulandi mayel thi aur us par ek chamak aur noor tha. Ibtidaan dekhne wala aap ﷺ ko bara naak wala samajhta, lekin ghour karne se maloom hota ke woh husn aur chamak ki wajah se buland maloom hoti thi, warna fi-n-nafs is se zyada buland nahin thi.

Aap ﷺ ki daadhi mubarak bharpoor aur ghanay baalon wali thi. Aankh ki putli nihayat siyaah thi aur aankhon mein surkh doray the. Jab aap ﷺ ki taraf nazar ki jati to yun maloom hota jaise surma laga hua ho, halanke surma laga hua nahin hota tha.

Aap ﷺ jaisa samne dekhte the waisa hi peeche bhi dekhte the. Rukhsar-e-mubarak hamwar the, na ubhre hue the na latke hue. Aap ﷺ ka dahan-e-mubarak (mubarak munh) i'tidal ke saath kushada tha. Aap ﷺ ke dandan-e-mubarak bareek aur aabdar (roshan) the. Tabassum ke waqt tamam daant noor ke aks se roshan ho jate the. Aap ﷺ jab kalaam

farmate to samne ke daanton ke beech se ek noor sa nikalta maloom hota tha.

Allah Ta‘ala ne kisi bashar ko aap ﷺ se zyada fasih aur khush-aawaz paida nahin farmaya. Seene se naaf tak baalon ki ek lakeer thi. Aap ﷺ ki gardan mubarak khoobsurat thi aur us ka rang chaandi jaisa safed aur saaf tha. Aap ﷺ ke sab a’za nihayat mutawassit aur pur-gosht the aur badan gathha hua tha. Pait aur seena mubarak hamwar the, lekin seena mubarak faraagh aur chaudha tha.

Aap ﷺ ke dono mondhon ke darmiyan qadr-e-fasl tha aur aap ﷺ ke dono shaanon ke darmiyan mohr-e-nabuwwat thi, jo Khatam-un-Nabiyyin hone ki alaamat thi. Jodhon ki haddiyan qawi aur bari theen, jo quwwat ki daleel hoti hai. Naaf aur seena mubarak ke darmiyan baalon ki ek lakeer thi. Dono chhatiyan aur pait baalon se khaali the, albatta dono bazuon, kandhon aur seene ke upar wale hissay par baal the.

Aap ﷺ ki kalaiyan daraaz theen, hatheliyan faraagh theen, aur hatheliyan aur dono paaon pur-gosht the. Haath aur paaon ki ungliyan munasibat ke saath daraaz theen.

Aap ﷺ ke talway kisi qadar gehre the aur qadam hamwar the. Jab aap ﷺ chahte to quwwat se qadam uthate aur

ISLAHI TOHFA

aagay ko jhuk kar tashreef le jate. Qadam-e-mubarak zameen par ahista padta tha aur aap ﷺ kisi qadar tez raftaar the aur kushada qadam rakhte the.

Jab aap ﷺ chalte to aisa maloom hota goya bulandi se pasti mein utar rahe hon. Aur jab kisi ki taraf tawajjuh farmate to poore badan se phir kar tawajjuh farmate. Aap ﷺ ki nazar neechi rehti thi.

Aadat-e-sharif sharm o haya ki wajah se zameen hi ki taraf nigah rakhte the. Lekin chunkeh wahi ka bhi intezar rehta tha is liye us ke intezar mein gaah ba-gaah aasman ki taraf bhi mulahiza farmate the.

Aap ﷺ ki aadat-e-sharifah aam tor par goshah-e-chashm se dekhne ki thi, yani sharm o haya ki wajah se poori aankh bhar kar kisi ko nahin dekhte the. Chalne mein Sahaba ko aagay rakhte the. Jis se milte, salam karne mein khud ibtida farmate the.

Deegar Tafseelaat:

1. Rasool-e-Khuda ﷺ ki wiladat 12 Rabi-ul-Awwal, Aam-ul-Fil ke mutabiq 22 April 570 Esvi.

2. Tareekh-e-Nubuwwat: 10 August 610 Esvi. Tareekh-e-Wahi aur Tareekh-e-Nubuwwat aik hi hai.
3. Muddat-e-Qiyaam Makkah Mukarramah: 13 saal (610 Esvi se 622 Esvi tak).
4. Hijrat-e-Mubarakah: 8 Rabi-ul-Awwal, 14 Nabawi, 23 September 622 Esvi. Lekin kyunke Qamri maheenay ke hisaab se Tareekh ka taayyun kiya jaye to yeh 1 Muharram 1 Hijri (15 June 622 Esvi) ke mutabiq hai. Yani do maheenay aur 8 din peeche hat kar is ka taayyun kiya gaya.
5. Muddat-e-Qiyaam Madinah Munawwarah: 622 Esvi se 632 Esvi tak (10 saal).
6. Jumlah Muddat-e-Nubuwwat: 23 saal.
7. Tareekh-e-Wafat: 12 Rabi-ul-Awwal, 11 Hijri, 18 June 632 Esvi, ba waqt-e-zawal, roz-e-do shamba, maqam Madinah Munawwarah, umr 63 saal.

Note: Waqt-e-wafat, andaroon-e-Jazeerat-ul-Arab Islam taqreeban 30 lakh murabba mile tak phail chuka tha.

Yeh socho ke noor-e-hidayat ka parcham — Janab Muhammad ﷺ ne kaise udaya
Yeh socho ke dabton ko kaise ubhara — socho ke girt'on ko kaise uthaya

Ahmad-e-Mujtaba Muhammad Mustafa ﷺ Tashreeh:

1. **Ahmad** ism-e-tafzeel ka segha hai (bab *Sami'a* se). *Hamida – yahmadu* ka ma'na hai tareef karna. Is ki bina e fazilat *hamd* ann masdar hai.
2. **Mujtaba** (bab *Iftial*) *ijtaba – yajtabi – ijtibaa* ka ma'na hai pasand karna, chun lena.
3. **Mujtabi** ism-e-fa'il hai, jabke **Mujtaba** ism-e-maf'ool hai yani pasand kiya hua, muntakhib kiya hua.
4. **Muhammad** (bab *Taf'eel*) *hammada – yuhammidu – tahmeedan* ka ma'na hai baar baar tareef karna. *Muhammad* ism-e-maf'ool hai — yani bohat tareef kiya hua.
5. **Mustafa** (bab *Iftial*) *istafa – yastafi – istifaa* ka ma'na hai muntakhib karna, pasand karna. *Mustafa* ism-e-maf'ool hai — yani muntakhib kiya hua, pasand kiya hua.

وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Dua hai ke Allah Ta'ala muallif aur jumla mu'awineen, ahl o ayal ko ajr-e-kaseer se nawazay aur is kitab ko un ke mizaan mein hasanaat ka zakheera bana de aur is ka nafa 'aam farma de. Allah Ta'ala hum sab ko aakhirat ka yaqeen, 'aql-e-saleem aur fikr-e-mustaqeem ata farmaye. Ameen.

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ISLAHI TOHFA